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THE SABBATH THE WORKING-MAN'S CHARTER.

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AUTHOR OF RAILROADS AND THE SABBATH, AND A LETTER TO THE RIGHT HONORABLE
LORD JOHN RUSSELL ON THE SABBATH QUESTION.

MARRIAGE and the Sabbath were two of the institutions of Paradise, left, in infinite mercy, unrepealed by the fall; and upon the right observance of these institutions depends the happiness of mankind.

But for the training of the family what could all Government effect? If the preaching of the Gospel is the lever to move the world, the Sabbath is the *main fulcrum* on which that lever rests.

Hard working man and Christian! You can tell, when amidst the cares for the provision of that confiding little company who call you husband and father, you feel it difficult to free your mind for but a little from those plans and thoughts which your responsibilities demand of you, how impossible it would be to say to these worldly cares, "Be gone for one whole day, that I may rest my wearied mind and body," if there were no Divine Command to do so. If there were only a permission, how useless would that permission be? But you rejoice that you can roll the whole over upon God by *warrant* of his own Blessed Command.

Christian mother! when on the closing evening of the week, after your little ones are hushed in slumber, you

have, in addition to all your other labors, been engaged for many a long hour in preparing their clean, though worn garments, for their better appearance on the coming day; you can tell at what you value the Sabbath, when before pillowing your weary head you kneel down to pour out your heart in gratitude for the blessed prospect of it.

The working-man may be sometimes tempted to repine against the arrangements of Providence, but when he walks to the Sanctuary to hear the ambassador of God proclaim the tidings of a common Salvation, he feels that the Sabbath and its ordinances heal or prevent any bitterness of spirit against those who hold the property of the world.

On the other hand, the Sabbath is his great defense against the tyranny of the wealthy, in the competition between "*money*" and "*labor*." The Sabbath is the *great charter* which secures the comfort and independence of the working-man; and it is so, only because it is a *Divine institution*. It would cease to be of any value to him, were it superseded by a mere conventional day of amusement.

Working-men, the Sabbath is the gift of God to you. It is *fenced in* as *your property* under its Divine Obligation. But if you take it out of this fence, and attempt to hold it as a mere day of amusement, you will find that your day of rest, in the struggle between capital and labor, will be soon *wrenched from your grasp*.

But even if you could hold it as a day of amusement, have you ever thought of the vast multitudes by *road*, and *river*, in *tavern* and *shop*, in *town* and *country*, who would have to toil for your pleasure and *who would have no Sabbath*. If, however, you care not, though your "*sport*" should be their "*death*," how long would you continue to hold it as a day of amusement for yourselves and families? One man has a *needy* creditor who wants remuneration in Sab-

bath-day's work. If that labor could be given *conscientiously*, could it be withheld *honestly*?

Another has no pressing creditor, but reflecting on the sports of the last Sabbath, there are some rather disagreeable remembrances, some of his sons or daughters went on a railroad excursion with but doubtful companions, far out of the cognizance of any of their friends; *the expenses too of the day were heavy*, and he considers that this Sabbath he had better earn a little money, instead of spending it. Another thinks that as the banker or the merchant puts *all* his money out to usury, the working-man should not be *throwing away so much of his time for profitable labor*, which is *his money*; and so should be doing a little Sabbath work.

Another is offered double wages if he will do a piece of work on the Sabbath.

But setting aside all these, and a thousand other similar ways in which inroads would be made upon the day of amusement, it would soon, by *one of the most infallible and invariable laws that in spite of all hindrances govern the transactions of men*, BE SWEEPED AWAY ALTOGETHER, and engulfed in the labor of the week—a *day of toil* and yet a *day without wages*.

Is the same price paid in the market for goods when they are plenty, as when they are scarce? Have you ever seen the merchant deliberately pay *seven* dollars instead of *six*? or take *six* instead of *seven*? Consider for a moment what will be the *state of the labor market* when the restraint and fence of the Sabbath is no longer between the workmen and the capitalist. Even if there were at first a universal combination that Sabbath work should not be done, it would be a *rope of sand*.

If so many are bribed, even now, to break the *injunction of God* by a little extra pay, would a like bribe be

ineffectual to break a merely conventional arrangement? But there would be *little need* of bribery: the acute merchant or employer, with the glance of his eye, would see the advantage of his position; he would see the *real accession* that had been made to the *supply of labor*.

In the contest which must ever exist between *labor* and *capital*, the capitalists, or employers of labor, would as surely claim the work of the *seven days* as of *six*, and as *surely obtain it*; because the real increase of available labor would reduce the price of it at least as *seven* to *six*, and the workman would infallibly have to throw in the *seven days' labor* for six days' wages.

Workmen might combine; but, except under peculiar circumstances, such as a known deficiency of labor, combinations amongst workmen for higher wages are ruinous to workmen, while they are sometimes advantageous to employers, by enhancing the price of goods on hand. Interest alone regulates the business transactions in the sale of labor, as of any other article. *Trade knows no mercy*. Each party aims to purchase all he can acquire of the labor of another with the least possible quantity of his own.

Under the earlier dispensation, there were certain periods at which the selfishness of commerce was interfered with; these were the Jubilee seasons, when alienated inheritances were restored.

The Sabbath is also a merciful interference between the buyers of labor and those who sell it; between labor and capital. It is a balance-wheel which checks the force of capital, preventing the entire swallowing up of the labor and strength of the working-man; and, in its operation, by a *simple principle of trade*, effecting a miracle possibly as great as when the Manna of the sixth day was made to supply the seventh. The hands that are grasping the

gold with remorseless tenacity, are weekly constrained to pay the wages of seven days for the labor of six. But, if the capitalist can seize the labor of the Sabbath, the workman will *not get nearly so much for seven days' work as he now gets for six*; because, although supply and demand regulate market prices, a known large excess of supply puts the suppliers at the mercy of the buyers, if it be an article that can not be kept back from the market, as is the labor of the working-man.

Remove the Sabbath, and the working-man is placed *entirely in the power of the CAPITALIST!* and, yet, this is the lightest view of his calamity. Man does not live in this world merely to get wages or even amusement.

The Sabbath secures a day of weekly rest to the working-man; it prevents the necessity of his having to go with *his hat in his hand, to ask, at long intervals, a day's leave* from an employer. But, the working-man has *higher* responsibilities and satisfactions than refer to mere remuneration of toil. He requires to have fitting opportunities for the *moral elevation* of himself and his family, and he is made a happier as well as a better man, by those sweet seasons of hallowed and kindly intercourse with the little circle of his home, to which the quiet and rest of the Sabbath are so graciously suited.

Every important business, to be conducted satisfactorily, requires regular and persevering attention. The preparation for eternity is such a business, and the Sabbath secures the opportunities of so attending to it.

Should the Sabbath be set aside, the working-man will find, that, miserably paid, incessantly toiled, and at the mercy of an employer, he has parted with his *birthright* and *inheritance* of a day of earthly rest, and of heavenly preparation. As, with broken health and dejected spirits, *he looks upon his neglected family*, he may bitterly recall

the days when they and he "went to the house of God in company;" and, when he comes to that hour, when no man will repent of preparation for a *death-bed*, a *judgment day*, and an *eternal futurity*, he may feel like the poor letter-carrier of Bath, who had sold his Sabbath to his employers, and dying, exclaimed, "WHO IS TO PAY ME FOR MY SOUL?"

I WON'T WORK ON SABBATH.

1. I need to rest. I work hard from Monday morning till Saturday night, and Sabbath is almost the only rest I get. A man must rest sometimes, or he will kill himself. Even a steam-engine, made of brass and iron, must have time to cool and clean, and tighten screws. An omnibus horse that will last five years, if allowed his Sabbath rest, will die in three years' constant work. Every year of Sabbath work shortens a man's life seven. Why should I sell my life for any man's money? *I won't work on Sabbath!*

2. I have a soul to save. I must die some day. And after death, I must give an account to the God who gave me life, for the use I made of it. It stands to reason that I ought to try to learn what he wants me to do, and that I ought to try to do it. But, how can a poor fellow that is off to work at six, and hard at it all day, learn any thing about religion, unless he learns on Sabbath? And if a man keeps himself ignorant of his duty, his ignorance won't save his soul. It won't do to say when the train arrives, "I didn't know the time, and am not ready." It is my business to know. God gives me the Sabbath that I may have time to learn. If I lose my Sabbath I lose my soul. *I won't work on Sabbath!*

3. I have a mind to cultivate. Almighty God did not make me only to eat and drink, and work, and die. A horse can do all that. Nor is making money the chief end of a man. Of what use is money unless a man knows how to use it? A horse may draw a dray load of money after him, and be none the better of it. It is not the money, but the mind, that makes the man; and the Sabbath that gives the time to improve it. French Emperors, Austrian despots, and Carolina slave-owners, know this; and to prevent men from thinking, they bribe or cheat their slaves out of the Sabbath. But, I am neither a Carolina nigger, nor a French peasant. If I do work hard for a living, I am just as good a man, and as well entitled to all the rights God gave me, as any rich merchant or railroad director in the land. I calculate you hain't got money enough in all your railroad companies between this and Bunker's Hill to buy me for your nigger; and *I won't work on Sabbath.*

4. The working-men of America had better look after their rights, or they will soon lose them. The price of liberty is eternal vigilance. The law of God gives the working-man the *right* to rest on Sabbath. His law is, "*Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh is the Sabbath of the Lord thy God; in it thou shalt do no manner of work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates.*" The law of Ohio ratifies this right to the working-men of this State. But, bold, barefaced attempts are made to trample on these laws, and rob the working-man of his right to rest, and even to have the State law which secures this right repealed, that rich men might make money out of the lives, and liberties, and souls of the working-men of Ohio. Money

is powerful. But, thank God, we have the ballot box, and are not yet fools enough to vote away our own liberties. *I won't vote for any man who will repeal the law which secures our right to rest on Sabbath.*

THE LAW OF LOVE.



"Who is my neighbor?"—LUKE, x: 25-37.

ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO TO THEM.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

Have we not all one Father? hath not one God created us?

Deliver the poor and needy: rid them out of the hand of the wicked.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Open thy mouth: judge righteously, and plead the cause of the poor and needy.

Hide the outcasts: betray not him that wandereth: let mine outcasts dwell with thee: be thou a covert to them from the face of the spoiler.

Deliver him that is spoiled out of the hand of the oppressor.

Remember them that are in bonds as bound with them.